



Additional Evidence for the State heritage Application for the Kings
Plains Cultural Landscape

28 June 2023

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On Behalf of the Wiradyuri Traditional Owners Central West Aboriginal Corporation

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Introduction

Across the Kings Plains Cultural landscape there is significant archaeological evidence available including skeletal remains, other archaeological deposits, intangible evidence, social and cultural evidence across this entire landscape. To ensure the protection of this significant region to Australian and International History it would be wise to ensure a thorough Archaeological and Historical investigation is carried out to help inform our understanding of past Australian communities that occupied this landscape. Only then will we understand the impacts of colonisation on the Aboriginal people of the region and how they adapted to survive as a people.

In the case of the Aboriginal people of the Kings Plains and Bathurst Region their natural landscape was rapidly changing, by way of the impact of the colonials who weaponised sheep and cattle to take over Country that the Wiradyuri long held care and custodianship. Therefore, their culture had to rapidly adapt for survival of their people.

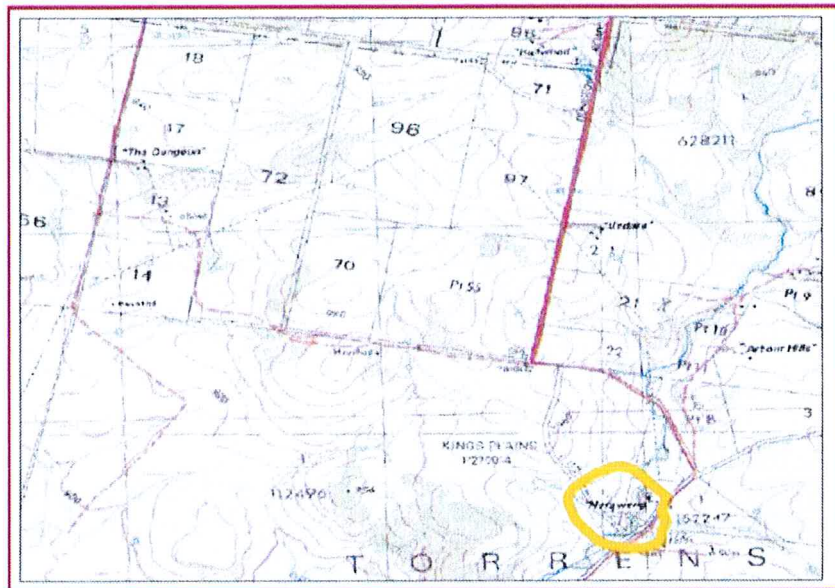
This location is an exemplary example of cultural adaption due to this environmental and social change.

The entire Kings Plains Landscape offers a unique opportunity to capture a glimpse of not only ancient Australia but a unique historical and archaeological understanding of the contact history of the Wiradyuri and the Colonials.

A comprehensive Aboriginal and Cultural Heritage assessment is warranted with the opportunity to utilise current and future research outcomes to develop an anthropological understanding of the Wiradyuri of this region.

Nurawong

The area/property approximately 500m south of the Belubula headwaters was a property historically known as Nurawong – current research investigations focus on whether this property is in fact the property also in the occupation of Sir John Wylde (later occupied by Sir James Stirling) mentioned in the Colonial Secretary Diaries and Gapps 2021. Aboriginal Elders and Language specialists have been consulted around the likelihood that the translation from Wiradjuri/Wiradyuri to English may have been slightly misinterpreted. There is a possibility they could be the same words used to identify this property that have been transcribed in multiple forms over the years due to the phonetic translation of Wiradyuri to English. This issue needs further research to ensure that if this is in fact the property of Sir John Wylde that there are steps taken to protect the location.



Historical Map of the Kings Plains area the Nurawong property circled in yellow. - AHIMS

A Statement from Aunty Nyree Reynolds

- *explains how Wiradjuri/Wiradyuri language was misinterpreted.*

Statement:

Wiradjuri language was often mispronounced by non-Aboriginal people in the early days of settlement. The word Nurawong could possibly have been misspelt from the word Ngurambung which means home or place. Aboriginal people speak very quickly and it would have been easy to misunderstand what the Wiradjuri person was saying. Ngurambang is pronounced nure-am- bung which if said quite quickly could be construed at Nurawong.

Diyawong (the name used by Gapps to identify John Wydles run/property) could possibly be spelt as dhirriwang pronounced as jirr-i-wung which means emu feathers. This is just speculation or it could possibly be the name of a person from the area according to the knowledge of local Elders.

It could also be confused with ngurambang which has a similar sound.

As Wiradjuri language was all oral, no written language, it is open to misinterpretation by the early settlers.

Nyree Reynolds

Wiradjuri Elder

Blayney 2023

Hut – Wiradyuri Conflict site with Colonials

Hut Complex portion 29 Parish of Torrens



Exterior of hut complex courtesy Landscape



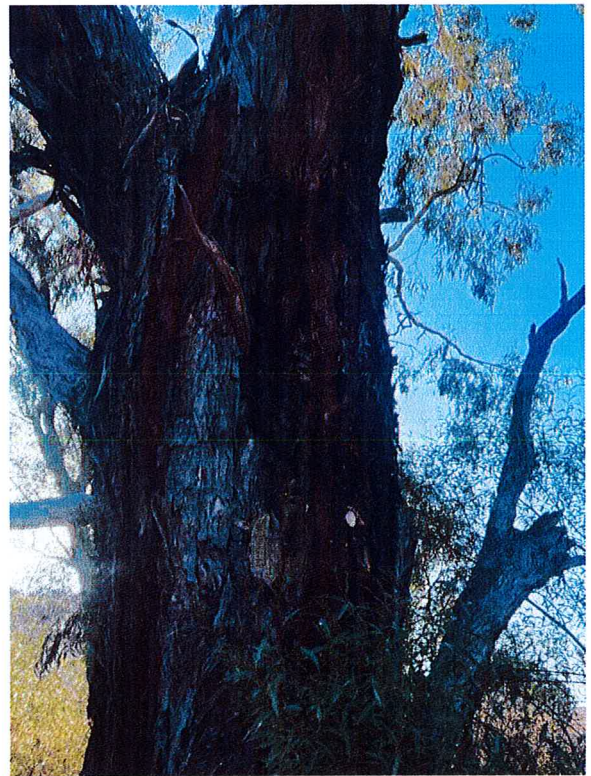
Interior of hut complex courtesy Landscape

The hut complex situated approximately 500 metres below the headwaters of the Belubula River has multiple aspects that underpin the significance of this location to Wiradyuri and Colonials alike including the potential for this site to be the conflict site mentioned in Gudyarra Pg100) where on 20th July 1823 (Gapps 2021) – stockman Henry Alsop was attacked by the Wiradyuri and severely injured, this event led to the Wiradjuri/Wiradyuri getting possession of a gun and then two other stockmen

Butcher and Booth becoming involved in a serious altercation with the Wiradjuri /Wiradyuri, and one of the Aboriginals was shot dead.

Scar Tree at Hut Complex Portion 29 Parish Torrens

In the area of the hut complex mentioned above, on the Belubula Riverbank, there is a tree that was viewed from the Dungeon Road by Uncle Bill Allen from the Wiradyuri Traditional Owners Central West Aboriginal Corporation (WTOCWAC). Uncle Bill Allen believes this tree is a Cultural Tree, however as we do not have access to the location could not view the tree properly, this tree is a significant tree and also suggests that the area is more significant than has been previously identified, therefore this tree and location requires further investigation.



Tree on Belubula Riverbank near hut complex MGP-H5, viewed from the Dungeon Road.

Given this area is the same location where the house that is under research investigation to discover if it is the home of Sir John Wylde, and the same area that is the location of the hut that is under investigation to discover if it is where Alsop was injured and a Wiradjuri/Wiradyuri man killed. The identification of this tree is significant.

Other attributes of the landscape such as being on a the Belubula River flat, is indicative of a location that was significant to the Wiradjuri/Wiradyuri and would present a situation where conflict would arise for the possession of the location. This location needs further investigation.



The Belubula River flats at the hut complex viewed from the Dungeon Road.

Further evidence related to the era of the hut.

The historical record set out below (primary and secondary sources) about stock-keepers huts of the era, would definitely support that this hut should be investigated fully as the actual hut/site of the conflict incident described between John Wylde's men and Kings Plains' Wiradjuri.

On the 20th of July, at Wylde's 'further Station', Henry Alsop was armed but alone in a hut when it was attacked. According to Wylde's overseer Andrew Dunn Alsop was 'cut in a most shocking manner'. Then, 'one of the natives got the loaded Gun, which was discharged at — Booth and — Butcher two other Stockmen coming soon after to the Hut. A general severe affray took place amongst them, during which one of the blacks was shot dead on the spot. Some of the blacks, while others were engaged with the Stockmen plundered the Hut of everything' before they made off 'for the time gave way thinking to come again'.

Re: inquest into death of Peter Bray' NRS 897; [4/1798] Reel 6065 SRNSW, 312-13

This hut is situated on the land grant for James Stirling Lot 29 in Parish of Torrens and is also the parcel of land that is in question of being the earlier mentioned of Judge Advocate Wylde.

The existence of this hut, is potentially significant for Wiradyuri and for settler and government history - and I would suggest very rare to have a building/structure and the known events that occurred there and that were so influential in the martial law declaration.

The following evidence supports the hut being from the 1820's era.

The Hut photographed in Dungeon Road shows a simple one-roomed weatherboard hut with an iron roof.

- a) In the 1820s, a common construction method used by first settlers over the Blue Mountains was a timber frame with bark slabs for walls and roof (Lupp, Graham. Building Bathurst Volume 1 (2015), pp. 4-5). However, over time the bark roof was often replaced with corrugated iron when it became available (Lupp, p. 4). Further, as early as 1814, weatherboards were in use as walls for building simple huts, as described by William Cox in 1814:
William Cox while engaged in road building across the Blue Mountains noted in his diary, on 1 Oct 1814, that construction of his second depot at Emu Plains was gable-roofed, all weatherboards, having deployed two sawyers the few days before to secure the timber and saw the boards for construction (Lupp, p. 5).
(I did see that one of Wylde's convict assignees was a carpenter, but not sure if he was at Kings Plains, nonetheless Wylde having a convict stock-keeper capable of sawyering weatherboards and building a hut with them is conceivable.)
- b) Elizabeth Hawkins (wife of first commandant at the Bathurst Depot) describes the simple one-room huts she observed in 1822 as having "neither window nor door, but a simple space left to enter." (quoted in Lupp, p. 5).
- c) Pastoralist James Atkinson (quoted in Lupp, p. 5), emphasised in his writing of 1826, the recommended practice of constructing as a priority only the most basic of shelter first, before any more substantial farmhouse construction could be justified, and only then once a piece of land was deemed 'productive'.

Location of Hut



Above arrow pointing to the location of the hut on Portion 29 Parish of Torrens.

3 Brothers Songlines – 3 brothers Dreaming Story

Kings Plains region plays a significant role in the 3 Brothers Dreaming story and sit within the triangle between the 3 mountains central to this dreaming story. The following information supports that there is sufficient evidence that this area is a significant cultural landscape.

Gaanhā bula (Mount Canobolas) The Elder brother of the 3 brothers.

Wahluu (Mount Panorama) was a young Wiradyuri warrior killed by his older brother **Gaanhā bula**.

Guhanawahlni (Mount Macquarie) is the youngest of the 3 brothers.

The Kings Plains region including the headwaters of the Bila Bula (Belubula River) was an integral location for the coming together of various Wiradyuri nation members for celebration and for young men moving onto Wahluu for initiation.

This dreaming story is evidence by way of the 3 Songlines of the Wellington Mob, Galari Mob and Bathurst Mob.

It is also evidence by the copious amount of archaeological evidence within and surrounding both areas, such as the various recorded NSW AHIMS cap sites, camp ovens and stone tool and other artefacts located within the region.

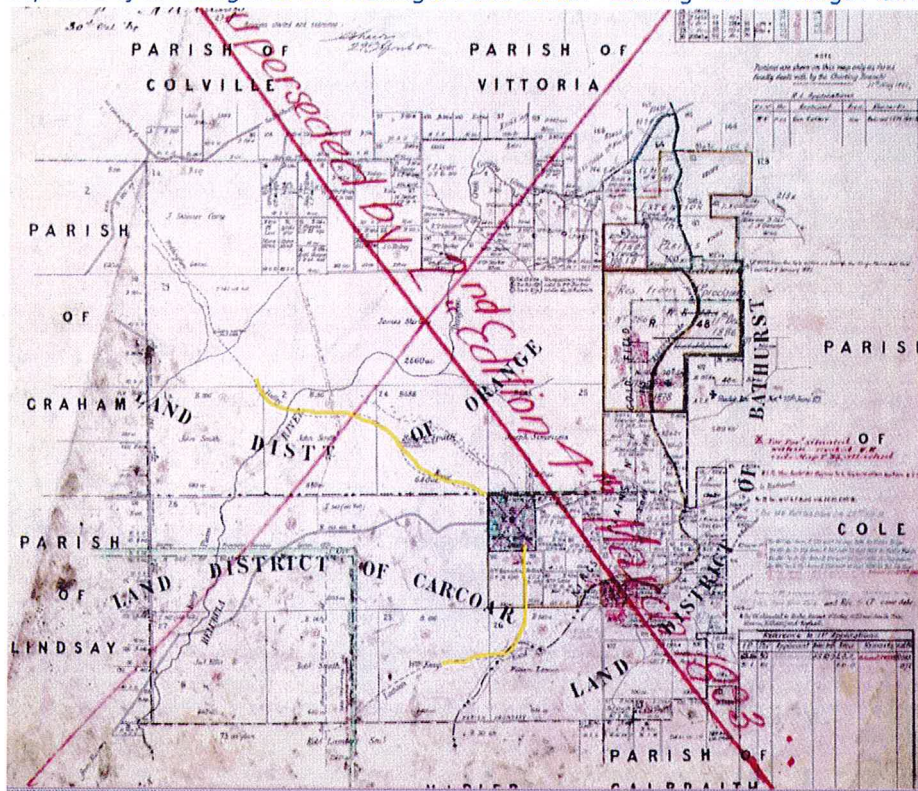
Wellington Valley Songline- North Westerly direction from Kings Plains.

The Bathurst Elders – Wirrabee and Dinawan from The Wiradyuri Traditional Owners Central West Aboriginal Corporation (WTOCWAC), tell the story of the old Songline from Wellington which heads in the direction of **Gaanha bula** (Mount Canobolas). The Elder brother of the 3 brothers dreaming story " In an Aboriginal Dreaming Story **Gaanha bula** was the elder of three brothers" [Bid for NSW government to recognise Mount Canobolas with Aboriginal name, Gaanha bula - ABC News](#) (ABC News story with Orange NSW Elder Uncle Neil Ingram).

This path was the original path that became the Wellington Valley Road after colonisation, this Songline is where mob came from Wellington to gather to join other mob at Kings Plains, gathering prior to ceremony at Wahluu.

Wellington Valley Songline the current lot 1 DP1053787, Lot 14 DP562837 and lot 12 DP531188 the route of the Old Wellington Songline and Road should be surveyed for remanent Aboriginal Cultural Heritage and historical perspectives possibly related to transport of Agricultural products, the transportation of convicts to Wellington gaol and military resources.

Map depicts 2 of the songlines the Wellington and Galari - coming into the Kings Plains area.



HLRV 1884 Torrens Map

Galari Songline - Southerly direction heading out of Kings Plains.

The Galari Songline takes a Southerly direction towards **Guhanawahlani** (Mount Macquarie) to the Lachlan or Galari Tribe, **Guhanawahlani** is the youngest of the 3 brothers in the 3 brothers dreaming story.

The Galari mob from the Lachlan, came into Kings Plains from the south of Blayney along the same trajectory as the Old Lachlan Road as per the 1884 parish map, the songlines indicated in yellow.

Bathurst Songline – Easterly Direction from Kings Plains.

The Bathurst Songline heads out of Kings plains in an easterly direction before arriving at **Wahluu** it crosses Mount Pleasant the site where Percy Gresser recorded the stone cairns erected by the Wiradyuri, this songline then heads onto **Wahluu** where ceremony for young men's initiation took place.

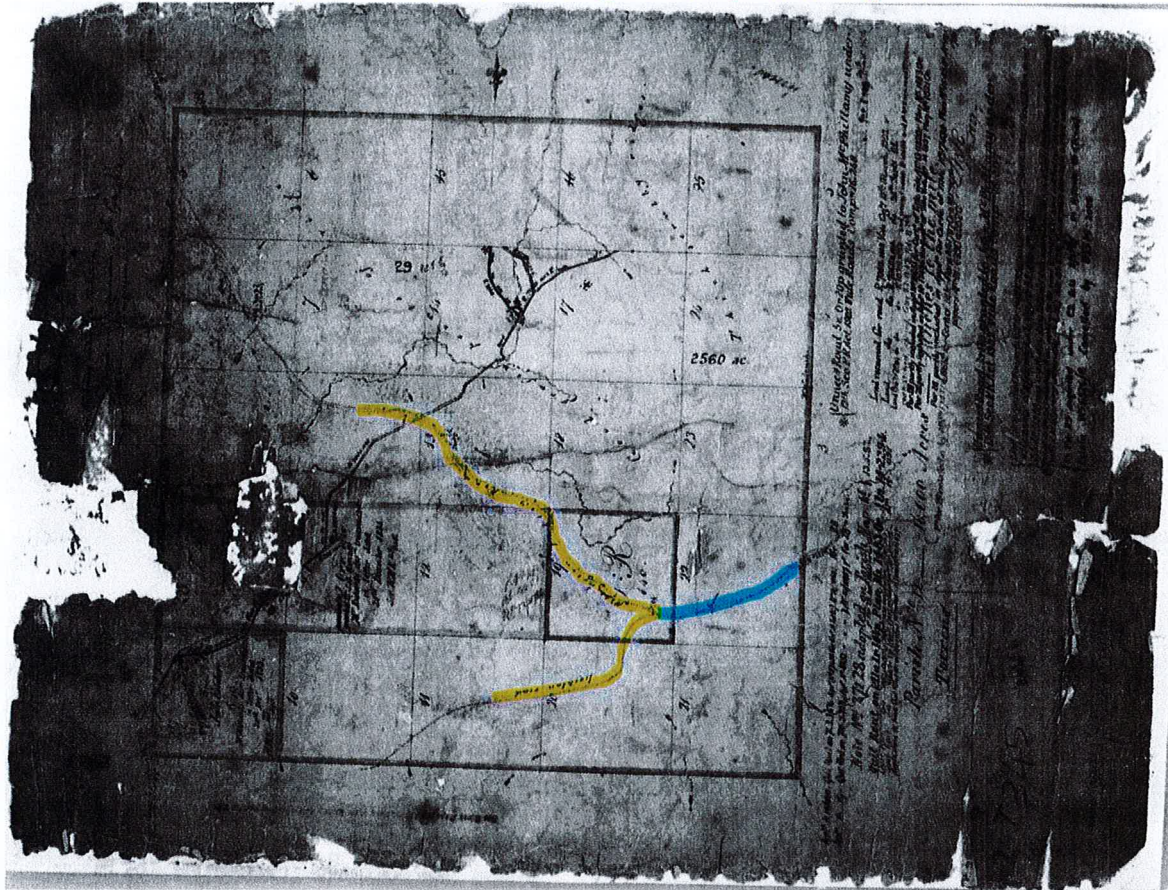
“Wahluu – meaning “young man’s initiation site” – is a critical element of local Indigenous foundation mythology.”

“It is a classic sibling rivalry story, something like our Cain and Abel,” Dinawan explains. “Wahluu was a young Wiradyuri warrior killed by his older brother Ganhabula in a fight over a young woman. He fell and bled into the ground. God was so angry he made a volcano erupt and cover Wahluu’s body. You can see from above his body with ... him lying sideways on the ground is the geographical shape of the mountain today.

“It’s a morality tale, about lust, jealousy and the evil of killing.” Uncle Bill Allen.

Yet so much killing would unfold on the plains around the mountain that holds this critical creation story for the Wiradyuri. [Bathurst, where the spirits prowl and whisper painful, bloody truths | Indigenous Australians | The Guardian](#)

Surveyor Generals 1833 depicting the 3 songlines coming into the Kings Plains Area



Surveyor Generals Map - JB Richards 1833 Torrens Map indicating the Government Reserve – Showing Routes of the Wellington, Galari and Bathurst Songlines.

Artefacts near Songline

The location of the Artefacts and Camp Ovens near the Wellington songline underpins the evidence for the songlines due to the proximity of these camp sites and artefact deposits.

Location of Camp Oven and artefact deposits: Lot 10, DP 1063244 Kings Plains NSW

1. Tony Cashen, a previous owner of this lot found 4 artefacts some years ago whilst farming on the site.
2. Tony Cashen also identified 2 Aboriginal Camp Oven sites within this lot.

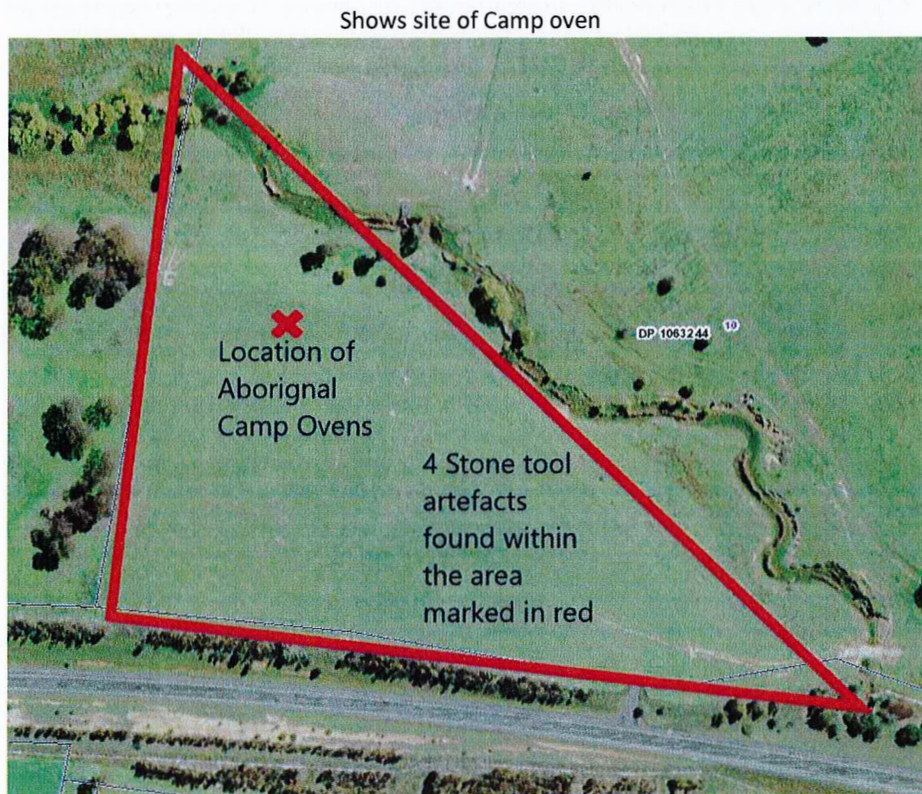
These are remarkably close to the Wellington Songline and necessitate further archaeological surveys. Particularly coupled with other archaeological deposits recorded in the Kings Plains area.

Artefacts near proposed pit



Location of stone tool artefacts and camp ovens.

Location of Aboriginal Cultural Heritage evidence identified by Tony Cashen on Lot 10, DP 1063244 Kings Plains NSW this site is intersected by the Wellington Mob Songline, evidence of the age of these routes goes back as far as the 1833 Surveyor Generals Map as above.



Potential for further deposits

As noted in McCarthy 1976 Ash from fires was unearth 7 metres deep at Fromm's Landing given the agricultural disturbance impact at Kings Plains from historical ploughing is at a far less depth than the Fromm's Landing excavation, the potential to excavate the known Kings Plains camp oven sites would be plausible. Ploughing impact examples such as through ripper would only impact down to between 30 cm and 90 cm and chisel plough would be 30cm.

Given the existence of the 4 hand tools in this location. (photos on pg. 11 of this report) it underpins the evidence that this area was a camp site where these tools were used for such activities as cutting and grinding of food.

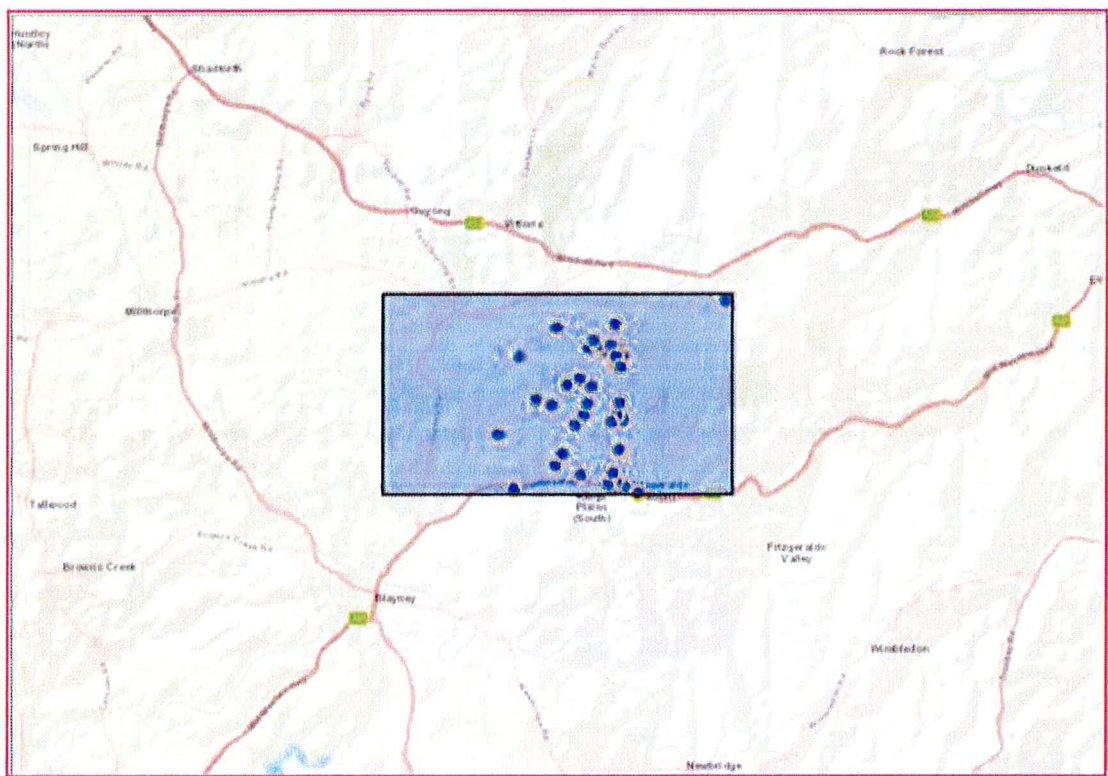
Also, the existence of other NSW AHIMS recorded Campsites very nearby underpins the accounts of the intangible evidence provided by multiple Elders.

Site ID	Site Type
44-2-0120	Open Camp Site
44-2-0121	Open Camp Site

44-2-0122 - Open Camp Site

This view is supported by Kuskie 2023 – point 28 pf his report.

28. In relation to potential sub-surface deposits, in a highly speculative manner, even at a very low assumed basis of one artefact per conflated square metres, ***within the approximately 11 square kilometre mine site impact area there could be around 11 million artefacts that form the sub-surface resource impacted by the Project.*** If the results of Williams (2022; see Appendix 1 here – comment #35y) from test excavation of two Potential Archaeological Deposits (PADs) on a ridge at Molong, distant from any water, revealing 66 artefacts in a total 5.75 m2 area (average of 11.5 artefacts per conflated square metre) are any guide, ***even at those relatively low densities it could be speculated that around 126 million artefacts could be impacted by the mine site alone.*** Of course, artefact density will vary substantially in relation to Aboriginal land use and environmental factors (refer to Footnote 2) and cultural factors and much higher densities are likely to be present in some contexts (***such as low gradient landform units close to higher order water sources***) and lower densities in other contexts (such as steep gradient simple slopes distant from higher order water). ***Unless an adequate program of sub-surface testing is undertaken within the context of a valid research design (refer to comment #51), the true extent of this potential resource that would be impacted by the Project will not even be known, never mind investigated/analysed/assessed and options for conservation or mitigation considered.***



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

47	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location. *

The above AHIMS search shows a significant number of Aboriginal sites within the Kings Plains Region, with an ongoing Aboriginal Community site survey project identifying an extensive number of new sites in the region.

Significant Aboriginal and Historical sites and events in the Kings Plains Region.

Table Of Summary of Evidence in supporting the Application

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
1.	Kings Plains conflict 1822 – 1824	Gudyarra pg. 101, 109, 113, Colonial Secretaries diary Newspaper article	
2.	1833 Surveyors General Map – JB Richards	Surveyor Generals Map December 1833 Surveyor JB Richards shows location of Government Reserve at Kings Plains	
3.	Sir James Stirling	James Stirling and Pinjarra – A battle in more ways than one Pamela Statham - Review: [Untitled] on JSTOR Seminar series: Writing Slavery into Australian History (australian-legacies-slavery.org) Slavery, trade and settler colonialism: The Stirling family and	"For example, Western Australia's first <i>governor, James Stirling</i> , whose family had built wealth through Atlantic slavery, readily acknowledged that he had led a party of "invaders" into Australia's western third. The "invaded" he described as "savages" who could only be led "by degrees" towards civilisation.

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
		Britain's empire, c. 1730–1840 (anu.edu.au)	<p>And, in Western Australia, many First Nations people were kidnapped or entrapped to work for no wages in the pastoral and pearling industries, while around 62,000 South Sea Islanders were trafficked to work on Queensland sugar plantations, as Bundaberg's mayor has recognised in a recent apology for the practice of "blackbirding".</p> <p>Lachlan Macquarie was a slave owner and he wasn't the only one. It's time to update the history books - ABC News</p>
4.	William Lawson	Neighbouring land holder, evidences the events told in the Colonial Secretaries Diaries by way of the location of his portion of land to Kings Plains.	HLRV Map 1921 notes lot 2 owned by William Lawson Senior Lot 90 HLRV map 1893
5.	George Thomas Palmer	Gudyarra Page 101 Gudyarra 94	<i>"Two Government stock stations had earlier been established in the area – rather unimaginatively names 'Kings Plains 1' and 'Kings Plains 2'. Now Wyldes, Marsden's</i>

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
		<p>See page 15 of this submission for the Memorial of land Document from 1823.</p> <p>See page 26 of this submission for the Newspaper Notice appointing Palmer to the Board of the Orphanages and Native institution</p>	<i>and George Palmers stations bordered the government runs”</i>
6.	Sir John Wylde (Judge Advocate)	<p>Gudyarra page 93</p> <p>Gudyarra page 100</p>	
	Reverend Samuel Marsden	Gudyarra page 115	<p><i>In fact, the attack on Samuel Marsden’s station on 19th November (1823) was deadly and vicious.</i></p> <p><i>Dunn gave ‘an alarmed account’ of events. He said ‘they came to Mr Marsden’s Station and</i></p>

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
			<i>committed the most inhuman Murders.....</i>
7.	Andrew Dunn overseer – Sir John Wylde	Gudyarra page 101	<i>Warriors around Kings Plains were gathering in numbers, Dunn reported that the men are obliged to stay in their huts to save their lives’.</i>
8.	Aboriginal Cultural Heritage Sites	Preliminary EIS, Appendix P ACHA, AHIMS recordings	
9.	Heritage sites/Hut	Preliminary EIS, Appendix P 82 Preliminary EIS Pages 81 to 84	

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
10.	Wellington, Galari and Bathurst Songlines.	See pages 11 & 12 of this submission.	
11.	Mount Pleasant stone Cairns	Gresser Collection at the Australian Museum Stone Arrangement of the Aborigines of the Bathurst District - Percy Gresser.	
12.	Wahluu /Mount Panorama	Orange Elder Uncle Neil Ingram. Bid for NSW government to recognise Mount Canobolas with Aboriginal name, Gaanha bula - ABC News Bathurst Elders and Aunty Nyree Reynolds	

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
		Aunty Gloria Rogers Aboriginal Dreaming Story of Wahluu... - Bathurst West Public School Facebook	
13.	Gaanha Bula /Mount Canobolas	Orange Elder Uncle Neil Ingram. Bid for NSW government to recognise Mount Canobolas with Aboriginal name, Gaanha bula - ABC News Bathurst Elders and Aunty Nyree Reynolds Aunty Gloria Rogers Aboriginal Dreaming Story of Wahluu... - Bathurst West Public School Facebook	
14.	Guhanawahlni /Mount Macquarie	Orange Elder Uncle Neil Ingram. Bid for NSW government to recognise Mount Canobolas with Aboriginal name, Gaanha bula - ABC News Bathurst Elders and Aunty Nyree Reynolds Aunty Gloria Rogers	

Item Number	Aboriginal Cultural Heritage Site/ Relevant Historical Context/Issue	Evidence– Report Name Page no.	Quote or other evidence from Independent Experts.
		Aboriginal Dreaming Story of Wahluu... - Bathurst West Public School Facebook	
15.	Holwood – Billy Lambert Kings Plains	Gorget National Museum of Australia page 12 and 13 of this submission.	

Dispossession of Aboriginal Land in the Kings Plains Area and the Parish of Torrens.

The events and that have occurred since Colonisation of the Kings plains region are an example of how Aboriginal dispossession occurred across Australia, the Kings Plains region is an example of the impact to First Nations people on traditional land tenure which 'was based upon birth and kinship rights subtly melded into a complete cosmology of life, birth, death and existence, which did not depend on separating land from person'.(Terry Kass history (Kass, T., 2003 A Thematic History of the Central West. p.52)

The Kings Plains area sits in the Parish of Torrens... "this parish dates from this conflict era, and is suspected may have been named after the influential Irish military figure Robert Torrens, who wrote much to influence political decisions in the NSW Colony, and whose son Sir Robert Richard Torrens, in 1858 introduced the Torrens Title Land system in S Aust - rendering the kings plains area significant in its connection to the ongoing land title system that continued Indigenous dispossession to today 'Torrens, Robert (1780–1864)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <https://adb.anu.edu.au/biography/torrens-robert-2740/text3873>, published first in hardcopy 1967, accessed online 16 May 2023; and Douglas J. Whalan, 'Torrens, Sir Robert Richard (1814–1884)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <https://adb.anu.edu.au/biography/torrens-sir-robert-richard-4739/text7869>, published first in hardcopy 1976, accessed online 16 May 2023.

At the centre of this dispossession of Wiradyuri land were several Kings Plains individuals and their wives including Reverend Samuel Marsden and George Thomas Palmer both sitting on the boards of Institutions that were developed to manage the product of the carnage in places such as Kings Plains namely the Native Institution and the male and female orphanages.

Evidence Relating to George Thomas Palmer residing at Kings Plains

Parramatta 3rd Feb 1823.

Sir,

I beg you will do me the favor to convey to His Excellency Sir Thomas Brisbane my request that it will be pleased to permit me to hold a location of Land, in the Neighbourhood of Kings Plains, as I am unable to subsist my cattle (between 40 and 5000 head) and Sheep more than two thousands) upon the lands I hold on this side the mountains.

I have the honor to be,
Sir,
Your obedient servant to command,
G. T. Palmer

George Thomas Palmer - Memorial of land at Kings Plains 1823 - State Archives

Conclusion

This multitude of evidence of Aboriginal and Colonial Heritage gathered across the Kings Plains area, , indicates the significance of the area not only to the heritage of NSW and the Nation but also to World Heritage, this demonstrates that there is sufficient evidence to show that this is a significant Cultural Landscape and there is sufficient evidence to show

- Aboriginal sites within the specified area are significant Aboriginal areas.
- the Belubula River headwaters and springs are significant Aboriginal areas.
- The Kings Plains area is a significant Aboriginal area based on its connection with the Frontier Wars.
- The Kings Plains area is a significant Aboriginal area based on its place within a cultural landscape.

The Kings Plains Landscape is indicative of the clashing of cultures when the Country was colonised by the British, it also is significant as several of these settlers including Palmer and Marsden were on the board of the Native Institution and Orphanages. Sir James Stirling went on to open up WA and led the massacre of the Pinjarra these men associated with Kings Plains played a huge role in the delivery of policies and management of Aboriginal people in in Australia.

The Kings plains area has associations with other notable men of history including Judge Advocate Sir John Wylde and William Lawson Snr.

It would be ludicrous to not properly research and document for the historical record the array of history related to the Kings Plains area.

Recommendations

Due to the overwhelming evidence of Aboriginal and Historic significance in the Kings Plains region an extensive Independent Aboriginal led Archaeological and Historical Heritage investigation needs to be completed to understand what is present at the site.

In addition, the follow actions should be undertaken.

- Investigate the area/property approximately 500m south – directly below the Belubula Headwaters historically known as Nurawong (portion 29) – to ascertain whether this property is in fact the property of Sir John Wylde.
- Investigate the slab hut on portion 29 Parish of Torrens to ascertain whether it is the hut that was the site of conflict in between stockmen and Wiradjuri/Wiradyuri in 1823.
- Investigate the scar(marked) tree on portion 29 Parish of Torrens at the hut complex.
- The route of the songlines should be surveyed for remanent Aboriginal Cultural Heritage and historical perspectives possibly related to transport of Agricultural products, the transportation of convicts to Wellington gaol and military artefacts.